THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

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CONTROVERSIAL.

In presenting our readers with the following trial of Mr. E. Elwall, for heresy and blasphemy, at Stafford Assizes, (Eng.) which occurred in the year 1726; we comply with the request of a number of our subscribers.

The bitter spirit of persecution was successfully opposed by the honesty, frankness and independence of Mr. Elwall; and whether his sentiment be considered correct, or incorrect, every well disposed person will rejoice in his triumph over priestly bigotry and persecution.

THE TRIUMPH OF TRUTH.

Because so many persons have earnestly desired to read this trial, I have here published a second edition of it, in order to encourage all honest men, who have the eternal law of God on their side, not to fear the faces of priests, who are generally the grand adversaries of liberty and truth; and the bastions and bulwarks of all ceremonies, and absurd doctrines that are in the world.

I do this for the glory of the Most High God, and for the good of all my fellow creatures; that they may obey God, and not man; Christ, and not the pope; the prophets and apostles, and not prelates and priests: and God knoweth this is my sincere desire, that all religion and spiritual things may be perfectly free, neither forced nor hindered; this being the true liberty of the gospel of Jesus Christ, who said, *The kings of the Gentiles exercise authority, but it shall not be so with you.*

About fourteen years ago, I wrote a book entitled, "A True Testimony for God and his sacred Law; being a plain, honest defence of the first commandment of God, against all Trinitarians under heaven, *Thou shalt have no other Gods but me.*" I lived then at Wolverhampton, in Staffordshire, where my ancestors have lived above eleven hundred years, ever since the Saxons conquered the Britons.

When this book was published, the priests in the country began to rage, especially the priests of Wolverhampton; who had a great hand in the several troubles I underwent.—In short, they never ceased till they had procured a large indictment against me at Stafford assizes; where I felt the power of God, enabling me to speak before a very great number of people; being accused of heresy, &c. But I truly answered as my beloved brother Paul did in his day, viz. "In that way which some call heresy, so chuse I to serve the God of my fathers, believing all that is written in the law and the prophets."

After the long indictment was read, I was asked if I pleaded guilty or not guilty. I said I was not guilty of any evil, that I knew of, in writing that book; but if they meant whether I wrote the book or not (for they had quoted many pages of the book in that indictment) I owned I did write it; and that if I might have liberty to speak, I believed I should make it manifest to be the plain truth of God.

Then the judge stood up and said, dgental Elwall, I suppose "you have had a copa difyour indictment?" I told him I had not subany copy of it. Upon which he turnes civil wards the priests, and told them that I ouguld to have had a copy of it. But they not anoswering, he turned to me, and said, that if would give bail, and be bound to appear at the next assizes, he would defer my trial till then. But I told him, I would not give bail, neither should any man be bound for me; that if the Prince of Wales himself would, he should not; for, said I, I have an innocent breast, and I have injured no man; and therefore I desire no other favor, but that I may have liberty to plead to the indictment myself. Upon which he said, very courteously, you may.

The judge having given me liberty of pleading to the indictment, I began my speech with the sacred first commandment of God, viz. *Thou shalt have no other Gods but Me.* I insisted upon the word *me* being a singular; and that it was plain and certain, that God spake of himself, as one single person or being, and not three distinct persons. And that it was manifest, that all the church of God, which then heard these words, understood it in the same plain obvious sense as I do; as is most evident from the words of the prophet Moses, who said to Israel thus; "Unto thee it was shewed, that thou mightest know, that the Lord, he is God, there is none else besides him; out of heaven he made thee hear his voice;" &c. I told them, that from the words *he*, and *him*, and *his*, it was certain God was but one single

he, or *him*, or *his*. I told them that all the patriarchs from the beginning of the world, did always address themselves to God, as one single being. O thou Most High God, possessor of heaven and earth; and Abraham said to the king of Sodom, "I have lift up my hand unto the Lord, the Most High God, the possessor of heaven and earth," &c. They knew nothing of a trinity, nor of God's being a plurality of persons; that monstrous doctrine was not then born, nor for two thousand years after, till the apostacy and Popery began to put up its filthy head.

Then I told them, that all the prophets witnessed to the truth of the same pure uncorrupted unitarian doctrine of one God, and no other but he; "Have we not all one Father, hath not one God created us?" Then I told them the words of God to Abraham, "I am God Almighty, walk before me, and be thou perfect;" and by the prophet Isaiah. "To whom will ye liken me, or shall I be equal, saith the holy One," not the holy Three. I told them that the words Me and One did clearly exclude any other person's being but that One single Me; and that God himself often testifies the same truth, by saying, "Is there any God besides me?" and he tells us plainly, "There is no God, I know not any; I am the Lord, and there is none else; there is no God besides me."—Isa. xlv. 5.

Now, said I, let God be true, but every man a liar, that is, every man that contradicteth him; for he is the God of truth; he says, "I lift my hand to heaven, I say, I live for ever."

After I had pleaded many texts in the Old Testament, I began to enter the New; and told them, that our Lord Jesus Christ, the prophet, like unto Moses, held forth the same doctrine that Moses had done; for when a certain ruler came to ask him which was the first and great commandment (or how he expounded it) he told him the same words that Moses had said. "Hear O Israel, the Lord thy God is one Lord," not three, "and thou shalt love the Lord thy God with all thy heart," &c. and the scribe said, "Thou hast answered right for there is but one God, and there is no other but he," &c. Then I mentioned the words of Christ, in the xviith of John, ver. 3, as very remarkable and worthy of all their observation; "This is life eternal, to know thee the only true God, and Jesus Christ whom thou has sent." And then I turned my face directly to the priests (my prosecutors, who all stood on the right side of the judge,) now said I, since the lips of the blessed Jesus, which always spoke the truth, says, his Father is the only true God; who is he, and who are they that dare set up another, in contradiction to my blessed Lord, who says, his Father is the only true God?

And I stopped here, to see if any of them would answer; but the power of God came over them, so that all their mouths were shut up, and not one of them spake a word. So that I turned about over my left shoulder, and warned the people in the fear of God, not to take their religious sentiments from men, but from God; not from the pope, but from Christ; not from prelates nor priests, but from the prophets and apostles.

And then I turned towards the judge and told him, that I was the more convinced of the truth of what I had said, from the words of my blessed Lord; who said, "call no man Father here upon earth; for one is your Father, even God, and call no man master, for one is your master even Christ." From hence, said I, I deduce this natural inference, that in all things that are of a spiritual nature, we ought to take our religion from God & his prophets, from Christ and his apostles. It will be too long to mention all the texts and proofs that I made use of; I will only add one or two, as that of Paul, 1 Cor. viii. 4, 5, 6, where the apostle tells us, "There is no other God but one; for though there be that are called gods (as there be gods many, and lords many) both in heaven and earth; but to us there is but one God, the Father, of whom are all things;" so that I told them here was a plain demonstration; for he says, there is but one God; and tells us who that one God is, that is, the Father. And therefore no other person could be God but the Father only; and what I had wrote in my book was the plain truth, and founded on God's own words, "Thou shalt have no other Gods but me."

In short, I could plainly perceive there was a general convincement through the court. The judge and the justices of the peace did not like the prosecution; but saw plainly that out of envy the priests had done it. I then began to set before them the odious nature of that hell-born principle of persecution, and that it was hatched in hell; that it never came from Jesus Christ; that he and his followers were often persecuted themselves, but they never persecuted any; that we had now a very flagrant instance of it by the papists of Thorn: where they first took away the schools where our brethren the protestants educated their children; then they took away the places of their religious worship; then they put them in prisons; then confiscated their estates, and, last of all, took away their lives.

Now we can cry out loud enough against this, and show the inhumanity, cruelty, and

barbarity of it; but, said I, if we, who call ourselves protestants, shall be found acting in the same spirit, against others, the crime will be greater in us than in them, because we have attained to greater degrees of light than they.

However, I told them, that I had put my house in order and made up my accounts with all men as near as I could: and that as I owed no man here any thing, so I would not pay a penny towards this prosecution. And that I was sure of it, that whatever fine they laid on me, or whatever hole or prison, said I, you thrust me into, I shall find God's living presence with me, as I feel it this day: And so ended my speech.

(Concluded in our next.)

The following extracts from the NATIONAL INTELLIGENCER, NATIONAL ADVOCATE, and NILES' REGISTER, will show that the practice of *excommunicating* worthy members from churches on account of their rejecting the doctrine of interminable misery, is receiving or has received. the decided disapprobation of community.

We should be glad to present our readers with all the communications relative to the excommunication of Mrs. Townsend from the communion of the Brick Presbyterian Church in Beekman Street N. Y. of which the Rev. Dr. Spring is Pastor—which have been published in the N. Y. Gospel Herald; but their great length will prevent their insertion.

From the National Intelligencer.

"Gentlemen Editors: At the risk of being classed among the '*Infidels*,' where certain mild, gentle, considerate professors of Christianity, have placed you, I must beg permission to offer a few remarks on the case of Mrs. Townsend, as detailed in a late pamphlet published in New-York.

"Mrs. Townsend, it appears, having doubts respecting the truth of a single article of belief, professed by the communicants of the church to which she belonged, wrote a letter to the Pastor, stating her dissent, and '*respectfully requesting a dissolution of her connexion with the church, without a public trial.*' This request was denied; a Committee of Conference was sent to argue the point, who, finding her immoveable in her belief, a session was held, the following resolution passed, viz:

"'*Resolved*, That Maria Townsend be excommunicated from this Church, and that the first *public annunciation of this sentence* be made the ensuing Lord's Day.'

"It is unnecessary to appeal to any man whose heart is not hardened into stone, by the influence of bigotry and fanaticism combined, in order to excite the keenest indignation at the stern and cruel disregard here employed towards the feelings of a respectable matron. I will venture to say that there is nothing in the history of the bitter and inflexible warfare of different sects, in the most ignorant and bigoted ages of the world, more strongly marked with every character of daring and reckless inhumanity, than this case, which is a disgrace to the age, and a double disgrace to the country in which we live.

"It is at war with the mild spirit of religion; it is an outrage upon the feelings of humanity; it is a wanton and cruel sporting with the heart of one who belongs to a sex, which none but brutes and cowards would dare thus to assail; it is an attempt to coerce men and women into a belief, in a particular point of doctrine, by the fear of public reproach and denunciation.

"And this happens, this is permitted, in a country where it is solemnly acknowledged, nay, asserted as one of the fundamental principles of the Constitution, that a difference in religious opinions, shall not subject either man, woman, or child, to civil disability or clerical persecution! I should like to know what persecution is? If to drag a matron before the public, for the purpose of holding her up to the scorn and detestation of an assembled congregation, gathered together to hear the words of peace and good-will to all mankind—if to denounce her as an apostate from the true faith, and turn her adrift, as it were, with the mark of Cain upon her forehead, to be an object of horror to her brethren and sisters, with whom she has been accustomed to kneel at the footstool of God, to offer up her prayers to the Throne of Grace—to utter her thanks, to ask forgiveness for herself and all her enemies—if this is not persecution, nay, the keenest, the most heart-breaking persecution, I know not what persecution is. At this moment, and for the remainder of her life, this helpless matron is, and will so continue, an object of indescribable horror to her most intimate associates; the ties which knit her to that circle, with whom she has been accustomed, perhaps from her infancy, to exchange the courtesies and good offices of friendly intimacy, are broken, most likely forever. She will be thrown upon the world anew, to form new connexions with society, and when she meets with any of her sister communicants of the church, that has thus flung her from its bosom, it will be their duty to pass her with an averted eye.

"Is not this *persecution?* Is not the spirit which dictated this *public outrage* on the

feeling and the good name of a respectable matron, the same which presided at the stake of the Martyrs, the *auto de fes*, of the Inquisition, restrained, indeed, from such bloody excesses, by the laws, but still arriving at ends almost as cruel, through the circuitous wiles of a crafty church discipline? Does any one believe, that, but for these restraints, the persecuting spirit that dictated this public exposure of a matron, for conscientiously dissenting from a particular point of faith, would have stopped short until it had persecuted her even unto death?

"It is time, and high time, if it be not already too late, to put a stop to such open violations of the spirit of all those constitutions under which we live, to declare by a solemn act of the legislature, that no inhabitant of these United States, 'by the blessing of God free and independent,' forfeits his rights as a citizen by dissenting from any particular system of belief—his right to the protection of his person, his property, aye, and what is dearer than all these, of his *reputation*, by entering or departing from a communion with any Church, as his reason and conscience dictate. Let them stay with a Church as long as they please, and when they request a dismissal let it not be accompanied by *public disgrace* as if they had committed some horrible crime.

LIBERTY OF CONSCIENCE."

From the N. Y. National Advocate.

EXCOMMUNICATION.

Among the publications of the day, a pamphlet has appeared, entitled "Excommuni- of Mrs. Maria Townsend from the communion of the Brick Presbyterian Church in Beekman-street, for persevering disbelief of the doctrines of everlasting punishment of the wicked," &c. Our curiosity and surprise were excited, not that any person should disbelieve in a doctrine contrary to reason, contrary to scripture, and contrary to the merciful character of the Almighty, but that in a country where reason is free, and opinions protected by law, any person should be *excommunicated* for a free expression of this belief. Indeed the word *excommunication* itself startled us. We had read something of it in the laws of the *Visigoths*, *Chindasiunda*, and *Recessuinda*. At the period of the second crusade, under Louis the Young, and under Philip the Fair, some frightful edicts were published. Under the famous inquisitor, Torquemedas, those who escaped the rack and the stake, were only mercifully excommunicated, and their property confiscated. The Sovereign Pontiff exercises the privilege of excommunication, but this was more a political than a religious right, as most of the Christian Kings were under the control of the Pope: it is a power the most delicate, the most awful, because it reaches the soul, not the body; it affects the eternal, not the temporal felicity of men. Judge then of our surprise, that in this country, in this city, in this century, in the broad blaze of tolerance, reason, and philosophy, where the Almighty has enlightened, has spared, has protected; a woman is driven from His holy presence by a minister, because she doubted whether the wicked (and we are all wicked in thought or action) were everlastingly punished.

It appears that this lady had reflected seriously on the subject, and had addressed a pious letter to her pastor, Dr. Spring, a most worthy man, in which she gave copious extracts from the Old and New Testaments, calculated to disprove the doctrine so zealously maintained in that church, that there was no hope, no salvation, for the wicked. The trustees cited her to appear before them to explain or renounce her heresy, but as she had fully explained her opinions and convictions in her letter, she declined appearing, and begged permission tranquilly to retire from the church in all humility and love; it being understood that she had joined, or was about to join, the Universalist Church, the doctrines of which appeared to her more in consonance with reason, and the merciful and forgiving character of God.—She should have been tranquilly permitted to retire; because she had not abandoned her faith; she had not apostatized from her religion; her language is devout and pious; her principles are orthodox; but she reasoned and doubted the force of some polemical points, and she entered another sanctuary and worshipped before another altar, and it is said in scripture, "Wherever three persons are assembled in my name, saith the Lord, there will I also be."

From Niles' Register.

"THE HOLY INQUISITION."

Mrs. Maria Townsend, of New-York, being a member of a certain religious congregation in that city, requested permission to *withdraw* therefrom, on account of her disbelief in some of the doctrines held forth in that church. Her request was not granted—but she was cited to appear before some set of persons to answer for her disbelief; she declined it: a committee was then appointed to visit her—she remained steadfast in her opinions, and defended them in a manner that was satisfactory to her own mind. The committee reported on her case—but, instead of suffering her to retire in a peaceable way, it was resolved that she

should be publicly *excommunicated* " on the ensuing Lord's day, in the name and by the authority of the Lord Jesus Christ." This was done, and the priest, in performing the service, said—" It has become my painful duty to announce, that Mrs. Maria Townsend, a member of this church, has, for two years past, persevered in denying the everlasting punishment of the wicked, and has presented her children for dedication, at that place of *pretended* worship, where the doctrine is taught that the wicked will be saved as well as the *righteous*."

Who gave this man authority to pronounce such condemnation on his neighbors? It is the language of " the holy inquisition," and should cause him to be " excommunicated" from the society of all liberal and just men.

The lady thus roughly used, or some one for her, it seems to me, has a natural, if not a legal right to satisfaction for this rude persecution and public exposure. Circumstanced as she was, it was her duty to retire from the congregation, and there is no law of God or man recognized in this country to prevent or molest her for doing so, in an orderly manner; yet she was trumpeted forth as if having committed a *crime*, and thundered at from the pulpit, by name! The day of such things has passed by; and I hope that this lady will prosecute the priest for *defamation of character*. If the law will sustain the action, there is no doubt that a jury would award such damages as might reduce the priest to a short allowance of wine at six or eight dollars per gallon, and make him think well of the matter before he should again become the agent of an assault on the reputation of an unoffending female, pursuing what her own conscience told her was her duty to her God. Disagreeing with the doctrines or dogmas of the church, she ought to have retired from its communion, as she wished to do—and this was sufficient. The law gives to no one the right of *abusing* another for a difference in religious opinion in the United States, and it must needs then, either be prohibited by the law, or reserved for settlement by the law of force—the law of nature, to punish offences; and the priest ought to be held responsible in his property or person, if not in both. A black coat should no more protect a man in doing wrong than a blue one—we know that it may as easily cover a black heart as the other, (being the dress of a soldier), envelope a cruel one. It is innocence and good deeds only that should defend a man, and these are as " a hedge set round about him." Priests are like the rest of us—good and bad; and, as the very worst and meanest of us, should be held here, as they will be held hereafter accountable for their conduct.

Every religious sect, or other association, has an undoubted right to prescribe the terms on which new members shall be received, if consistent with the laws of the land—but, give up the point in the case of this harmless lady, and the principle of " the holy inquisition" is at once established. There is only one religious denomination of any considerable extent that we know of, in what is called the christian world, that confines its members to persons of mature age—and at least ninety-nine out of every hundred of those attached to other sects became so by acts not their own; by the doings of their parents and a course of instruction over which they had no sort of controul. If these, when they begin to feel that they are responsible beings, and, as such, bound to think for themselves and do their own work, cannot subscribe to what the priest says is orthodox, shall they be abused for it? persecuted and proclaimed? In what does this differ from the fiery persecutions of queen Mary's reign or the diabolical proceedings of the priests of Spain in Philip the second's time? It is true that, blessed be God, they do not now roast people alive to convert them to christianity—but a submission to the proceedings in the case of Mrs. Townsend, would go to suffer private reputation to be assailed as it was in the days of Philip, and permit denunciations as to a future state, by imprudent mortals affecting to govern the Almighty will, or assuming a knowledge of it, in matters of *conscience!* This will not do. The society in question ought to have been relieved of the membership of the lady, and she solicited leave to retire. There was nothing against her but a difference of *opinion*—she had not otherwise offended; and it was her unalienable right to withdraw from any sect and associate herself mith another at her own discretion. Had she not given notice of her intentions, she might have been justly expelled—because every society has some needful surveillance over its members and may compel their attendance, &c. or relieve itself of them; but the liberty to withdraw from any one, in case of conscience like this, cannot be refused, unless we are willing to allow the establishment of a tyranny, which, in its nature and operation, is the most cruel and remorseless of all; insatiate as death and as cold as the grave.

We have not mentioned the name of the sect or that of its clergyman, in this case, for we have not any thing to do with either of them. It is the great principles of religious liberty that we contend for—and we repeat

our wish, that a prosecution may be instituted for *defamation of character*, that the law may be settled. If there is no law to punish such proceedings, recourse must be had to the law of nature, or natural law, which was thus described by the venerable Dr. Tilton, of Delaware, in 1775, in reference to the then existing state of our own country, struggling for freedom. Speaking of the "carting" of a tory, he says—"you cannot be ignorant that the law of the land is insufficient to protect us against the violence of Great Britain, and that therefore, America has recurred to the law of nature, by virtue of which she hath strengthened her hands.—As we have no law of the land by which we can punish tories and traitors, the natural law of necessity takes place"—"and the question in C's case is, did he receive more than he deserved?" Again he says—"what resource then, had America left? Why—she appealed to the law of nature," * &c.

When we had written thus far and folded up the article for the compositor as being finished, the following accidentally presented itself on looking over the papers lying on the desk for another subject. It is extracted from Graham's descriptive sketches of Vermont, and so appropriate to what we have been speaking of, that we cannot refrain from inserting it. The spirit manifested is such as no liberal man can condemn, though the act itself might have went too far—still, it is an excellent story and believed to be a true one, and will furnish amusement to most persons who have not before seen it.

"The farmer, in question, was a plain pious man, regular in the discharge of his duty both to God and his neighbor; but, unluckily, he happened to live near one with whom he was not inclined to cultivate either civil or friendly terms. This troublesome personage was no other than a monstrous overgrown he bear, that descended from the mountains, trod down and destroyed the cornfields, and carried off whatever he laid his paws upon. The plundered sufferer watched him in vain, the ferocious and cunning animal ever finding methods to elude his utmost vigilance; and, at last, it had learned its cue so thoroughly, as only to commit its depredations on the Lord's day, when it knew, from experience, the coast was clear.—Wearied out with these oft repeated trespasses, the good man resolved, on the next Sunday, to stay in the fields where, with his gun, he concealed himself. The bear came according to custom—he fired and shot it dead. The explosion threw the whole congregation, (for it was about the hour of people's assembling to worship), into consternation. The cause was inquired into; as soon as the pastor, deacon and elders became acquainted with it, they called a special meeting of the church and cited their offending brother before them, to show cause, if any he had, why he should not be excommunicated out of Christ's church for his daring impiety. In vain did he urge from the scriptures themselves that it was lawful to do good on the Sabbath day he pleaded before judges determined to condemn him; and the righteous parson, elders and church, viva voce, agreed to drive him out from amongst them as polluted and accurst. Accordingly he was enjoined, (as is customary on such occasions) on the next Sunday to attend his excommunicaion in the church. He did attend—but not entirely satisfied with the justice of the sentence, and too much of a soldier to be scandalized in so public a manner for an action which he conceived to be his duty, he resolved to have recourse to stratagem; he therefore went to the appointment with his gun, loaded with a brace of balls, his sword and cartridge box by his side, and his knapsack on his back with six day's provision in it.

Service was about half over when he entered the sanctuary. He marched leisurely into a corner and took his position. As soon as the benediction was ended, the holy parson began his excommunication; but scarce had he pronounced the words "offending brother," when the honest veteran cocked & levelled his weapon of destruction, at the same time crying out with a loud voice, "proceed if you dare—proceed and you are a dead man!" At this unexpected attack, the astonished clergyman shrunk behind his desk, and his opponent, with great deliberation recovered his arms. Some moments elapsed before the parson had courage to peep from his ecclesiastical battery; when, finding the old hero had come to a rest, he tremblingly reached the order to the eldest deacon, desiring him to read it. The deacon, with stammering accents and eyes starting with affright, began as he was commanded; but no sooner had he done so, than the devoted victim again levelled his piece, and more vehemently than before exclaimed, "desist and march—I will not live with shame—desist and march I say, or you are all dead men!" Little need had he to repeat his threats—the man of God leaped from his desk and escaped; the deacon, elders and congregation, followed in equal trepidation; the greatest confusion prevailed, the women, with shrieks and cries, sought their homes;

* Principles and Acts of the Revolution,—p. 259.

and the victor was left undisturbed, master of the field and of the church too, the doors of which he calmly locked, put the keys in his pocket and sent them with his respects to the pastor. He then marched home with all the honors of war, lived thirteen years afterwards and died a brother in full communion: declaring to the last, (amongst his inmates), that he never tasted so great a dainty before."

DIALOGUE.

Continued.

B. Are you not mistaken friend? Did the Minister say that the prophet was describing in that text a day of judgment after this life, and the awful situation and separation of the wicked from the righteous, and that the finally impenitent would be doomed to endless woe?

U. Yes he did, for I paid particular attention. and so did others, I never heard that text so well explained before, it seemed to come from the heart and I believe it reached the heart, for I saw many very much alarmed and appeared greatly distressed at their awful situation so clearly pointed out, indeed it was a beautiful sermon.

B. Friend; I know that Ministers have given such an explanation of that text, and that it is generally believed to be a true one, I know also, the strong attachment we all have to our opinions, and the prejudices by which we are insensibly chained to a particular belief; but however firmly (and I doubt not honestly,) you may think that this is the true explanation; yet I am as firmly of opinion that by a little attention to the subject, and an impartial examination of it, your views will be entirely different and your established opinion be relinquished as unfounded and incorrect.

U. Well when I give up my present opinion you may call me a Universalist or any thing else.

B. And if you will consent to listen candidly for a few moments, and examine with me a few scripture passages, I think you will be satisfied beyond a doubt that the Minister's explanation of the text is erroneous and without support; and that this great and dreadful day of the Lord was the day in which the gospel of our Saviour should be introduced.

U. Oh! what a strange idea—however I'll hear you, for I don't pin my faith on the Minister's sleeve, nor believe all he says unless it is scriptural; but I am anxious to see how you can twist the bible so as to prove any thing like what you have stated.

B. Before we proceed further, I must beg one favor of you, which is, that you dismiss for the present all prejudice which you may heretofore have cherished towards any sentiment on account of the name; or because such sentiment is unpopular, or because it has not been believed by respectable people; for unless we divest ourselves of prejudice while examining any opposite sentiment, we are unfit to receive any testimony either human or divine.

U. I hope you don't think I am prejudiced, for I never allow myself to be, especially on the subject of religion; and to convince you, I will attend strictly to your proof and acknowledge it if it be taken from the bible and be reasonable.

B. The question then, is, whether this day which was to burn as an oven has come; or whether as your Minister said, and as you believe, it is a day of judgment which is yet to come after this life; and whether the prophet's languge conveys such an idea.

U. Yes.

B. In the 5th verse of the same chapter the prophet says, "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." I should like to know whom you suppose the prophet meant by Elijah, in order that we may understand the subject alike as we proceed.

U. Well—really that is a particular I never thought of before, and have never heard the opinion of any divine upon the subject, altho I have heard that text preached from a great many times—whom do you suppose the prophet meant?

B. John the Baptist.

U. John the Baptist! What, do you think John the Baptist is to appear again on the earth before the day of final retribution?

B. No. But I think John the Baptist did appear, agreeably to the prophecy, before the coming of that day of which the prophet was speaking.

U. Well, go on—

B. The coming of the Saviour was a subject upon which Moses wrote, and a truth to which the prophets bore testimony. Malachi was here prophetically describing the day or time when Christ should appear—the situation and circumstances in which he should find mankind, and the consequences which would result from his appearance.

U. What proof have you that by Elijah was meant John the Baptist?

B. The language of the prophet in the 3d chap. on the same subject is this, "Behold I will send my messenger, and he shall prepare the way before me," &c. Now this messenger was Elijah mentioned in the 4th chap. and 5th verse; and in the New Testament he is called Elias or John the Baptist,

as will appear by the following plain unequivocal declarations of sacred writ.—Matthew XI. 7, 9, 10—13 and 14, "And as they departed, Jesus began to say unto the multitude concerning John, what went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a prophet? Yea. I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For all the prophets and the law prophecied until John. And if ye will receive it, *this is Elias which was for to come.*"—Now friend, please to bear in mind the language of Malachi in the 5th verse of that chapter which contains your ministers text and which he declared and you suppose is a description of a day of judgment after this life—"behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord," and then honestly answer the question whether the day of which the prophet Malachi spoke, had not come at the time our Saviour made the declaration "this is Elias which was for to come."

Concluded in our next.

POETRY.

SELECTED.

FRIENDSHIP.

What is it smooths the path of life—
Comforts in trouble and in strife—
And sweetly whispers peace?
What is it drives despair away—
Makes cloudy night serene as day—
And bids all jarring cease?

Methinks I hear some spirit say,
'Tis friendship drives despair away,
And makes rough places even;
'Tis friendship, that celestial boon,
That pearl of price, that midnight noon,
The choicest gift of heaven.

When fortune frowns, a friend is near,
To wipe away the glistning tear,
Which trinkles o'er the face;
To soothe the lacerated heart,
To apply the balm to every smart,
And grant us sweet release.

When the gay bloom of health is past,
And days of sickness come at last,
Blasting our brightest hour,
Here is the friend, to pillow up
The aching head, and in the cup,
The cordial gently pour.

When trembling nature fails, and all
The comforts of this earthly ball,
Recede and disappear,
A friend's the same; on memory's page,
The form is wrought; no time, nor age
Can blot it—No—'tis thine.

When on the wings of faith and love
We soar aloft to worlds above,
To worlds of joy and peace:
We have a friend, God is his name;
Thro' wasteless ages chant his fame,
Ye choirs redeemed by grace.

From the Universalist Magazine.

ANECDOTE.

A few days since five ministers of one denomination were together on business, they generally being jealous of the Rev. Mr. P—'s inclining towards *Universalism*, treated him with some apparent coolness—at length conversation turned upon that subject, and several remarks were made. In due time, the Rev. Mr. E. being more definite than the others, coolly observed, 'Brother P. as sure as you embrace *Universalism*, I will pour out *Hell fire and Brimstone* upon you as long as I live;" to which Mr. P. calmly replied, 'Dear Brother, if that is to be your manner of treating me, should I ever have the misfortune to dissent from you, I shall consider the loss of your valuable friendship a great sacrifice, but I am in hopes by the grace of God, to be enabled to act conscientiously, and in return for your *Fire and Brimstone*, pour back so much of the '*Love of God*,' as will make you ashamed of your dreadful employment."

GUNPOWDER AND BRANDY,

"An office in the government of Satan being once upon a time vacant, "the prince of the power of the air" convened a council, when it was proposed, that on the trial of the skill and abilities of the two demons, he who caused the most misery on earth and brought the greatest number of mortals to the regions of despair, should fill the vacant office and be first in authority.

One went in the shape of gunpowder, the other that of brandy, rum, gin, &c. the former was an open enemy and roared with a terrible noise. This made the folks to be afraid, and put them on their guard. But the other passed as a friend and a physician, pretended to make them strong and healthy, was at all their merry makings, frolics, and entertainments. By these means he caused them to be off their guard; and at length to become his most willing servants, and that too, "for the wages of death." Under the notion of helping digestion, comforting the spirits, and cheering the heart, he produced the direct contrary effects. And having thrown great numbers into decay, he was found to people hell and the grave so fast, as to merit the office in preference to him who went among the people in the shape of gunpowder."

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